

JMEMS Call for Papers: Open Topic Issue

The *Journal of Medieval and Early Modern Studies* is currently accepting submissions for the Open-Topic Issue (Volume 57 / Number 2 / May 2027).

For this open-topic issue of the journal, the editors invite articles that are both informed by historical inquiry and alert to issues raised by contemporary theoretical debate. We expect that essays will be grounded in an intimate knowledge of a particular past and that their argumentation reveal a concern for the theoretical and methodological issues involved in interpretation. We are particularly committed to work that seeks to overcome the polarization between history and theory in the study of premodern Western culture.

Deadline for submission of manuscripts: **March 1, 2026.**

Send an electronic copy of the manuscript double-spaced, including endnotes, following the style guidelines of the *Chicago Manual of Style* (18th ed., chap. 13 on documentation) to jmems_dup@duke.edu. For more information, please consult the journal's complete [contributor guidelines](#). Manuscripts should not exceed 10,000 words inclusive of notes. Illustrations accompanying a manuscript should be submitted in the form of TIFF digital files or high-resolution JPEGs, and permissions for their reproduction must be provided before publication. Submissions pass through anonymous specialist review before publication. We do not consider articles that have been published elsewhere or are under simultaneous consideration with another publisher.

The *Journal of Medieval and Early Modern Studies* publishes articles informed by historical inquiry and alert to issues raised by contemporary theoretical debate. The journal fosters rigorous investigation of historiographical representations of European and western Asian cultural forms from late antiquity to the seventeenth century. Its topics include art, literature, theater, music, philosophy, theology, and history, and it embraces material objects as well as texts; women as well as men; merchants, workers, and audiences as well as patrons; Jews and Muslims as well as Christians.